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THE CHRISTIAN SUN.

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.

2. The name Christian, to the exclusion of all party or sectarian names.

3. The Holy Bible, or the Scriptures of the old and New Testaments, a sufficent rule of faith and practice.

4 Christian character, or vital piety, the only test of fellowship or membership.

5. The right of private judgment and the liberty of conscience. the privilege and duty of all.

Table of Contents.

Facts and Figures..... 305
The Resurrection.—Know Thyself—Two Women..... 306
Ancient Nineveh..... 307
Enos Lex, Cobbler..... 308
Sun Rise Gleams..... 309
The Sunday School.—Pastor's Page..... 310
Editorial Paragraphs.—Both Witness and Judge, Etc., Etc..... 312—313
Children's Corner..... 314
The Attraction or Power of Music..... 315
How Our Saviour Knows Us..... 316
If the Church has more Men the Penitentiary Has More Women..... 317
Trust and do Good..... 318
Married.—Railroad Notices..... 320

FACTS AND FIGURES.

True it is, that our modern Protestantism is much divided in dogma, but it is also true that it is a unit in morals. All conservative Protestant bodies stand united in the morals of Christianity. Many deeply deplore the divisions in dogma, but say little or nothing of their joy in the united moral sentiment of the church. This is a mistake. We may have some cause to weep, but we have much more cause to rejoice. The world is not growing worse, but better. True, wickedness is more wicked, but righteousness is more abundant. This is the natural order Wickedness intensified with age and goodness progresses with every step—every opportunity is a bound which lifts the good nearer the heavenly summits of perfect peace.

†††

The total German pension appropriation today, after three great wars fought within thirty years, is about nine million of our money. France gives somewhat more. Grant thought that $27,000,000 annually was not only an ample but a lavish provision for those who had suffered in the last war, barring all schemes of back pay, and service and dependent pensions, which he denounced as highway robbery. Garfield in 1872 said that nothing but unwarrantable extravagance would increase the pension list above $29,000,000 a year. The 62,000,000 people in the United States are annually paying $44,000,000 for a military establishment, $22,000,000 for a navy, $160,000,000 for pensions, including deficiencies—a total of $226,000,000. 56,000,000 of French and Germans pay $265,000,000 for armaments and pensions; 62,000,000 Americans already pay 226,000,000!

†††

It is said that though public opinion often go far astray in its judgement, yet if you will give it time to settle, it will usually come out right. This fact is illustrated in the case of Parnell, he who was the great Irish leader, but who is dispised by the good and pure of all classes. While leading in a great reform movement for his people, he so far forgot himself as to enter and to desecrate the home of a fellowman. In his shamelessness he did not deny his guilt and when Mr Oshea, obtained a divorce from his wife on account of her immoralities in connection with the Irish leader, Parnell then faced a civilized and self-respecting world and married the divorced, Mrs. Oshea, evidently with the hope of restoring himself in the confidence of a people who had entrusted him with their most sacred rights, only to see him in his wickedness waste the best opportunity the Irish ever had to obtain Home Rule for Ireland. But Parnell has been disappointed—the Irish will not have him, and every effort he has made to regain influence looking to his reinstatement in the confidence of the public has been defeated. There were a few who pretended that his legal marriage should blot out the scandal and give him his place in Parliament and as the leader in the Irish cause, but not so—he can not trample the moral sensibilities of his people under foot and still hold his honor among them—and we are heartily glad of it.

†††

Prof. Geo. T. Winston, President of the Univerisity of North Carolina, is in favor of admiting the girls to the University, and the *Durham Globe* says the people are with him. The man who is living five years from today, or in 1896, will see young lady sudents at work side by side with the young men at Chapel Hill. We remember that not five years ago this writer was laughed at by some of our people because we so presistently advocated the co-education of the sexes. It was even intimated that the Christians could not afford to advocate anything that was so unpopular with peaple of influence! We then. predicted that the day would soon come when the leaders of public opinion in the South would adopt this system of education. The prediction has come almost true, for certainly many of the leaders in our educational work, as a country, are today the friends and supporters of co-education. The Christians as a prople interoduced co-education as educational idea, in this country, and surely just as the thought is sweeping over the land and gaining friends among those who were once the enemies of this system, we should not—how could we?—turn against it, yet that is what some wished when Elon College was instituted. In other words, some wished to drift with the popular current, for popularity's sake. True the SUN believs in defending the right, popular or unpopular, and so add its might to the effort to turn the current of public opinin *one way*

†††

The United Press dispatch from Springfield, Ohio., of July 14, tells of what we regard as shameful conduct on the part of a minister of the Gospel. It seems that the young people—that is nine young men and nine young women—organized themselves into a "base ball club" and invited the Rev. S. B. Alderson, D. D., pastor of the Presbyterian church, Washington C H., O., to act as umpire of a game, and he accepted and acted. Language is insufficient to express our contempt for a minister of the Gospel who will thus degrade his own calling and at the same time give his influence to any measure likely to damage the young women of his community. The base ball craze is one of the modern curses of our young men, and when the preachers and the women join in, it begins to look like moral distruction assuming the proportions of a cyclone. Dr. Alderson may be a useful man, but the unholy influence of his recent base ball fully will be for more extensive than all the good acts of his life. His example is heralded all over the land by telegraph and he must suffer in the estimation of conservative people. What a pity his sense of propriety was so obtuse—what a pity he did not respect the calling of a Gospel preacher no more than thus to exhibit himself to the world as an easy tool of wickedness. The holy Bible admonishes us to have no fellowship with the unfruitful works of darkness. Certainly Dr. Alderson forgot this part of the New Testament when he acted as umpire of a base ball club.

The Resurrection. *

Full twenty thousand chariots stood,
Not far from where the Son of God—
The Christ—hung dead.

Th' Archangels saw a piteous sight,
The Lord of glory swathed in white!
With Bru sed head!

The Seraphim in phalanx move,
Where sleeps *His* flesh, incarnate Love,
In Joseph's tomb.

The Angels watch at head and feet,
To see *His* glory break, complete,
From Death's dark womb.

An angel, flashing lightning's light,
Breaks bar, and seal of Satan's might;
His gates o'erthrown:

A wreck of Empire strews the ground,
And Terror flies the awful sound!
At Death's last groan.

Ere pearly morn had broke the gloom,
Forth bursts the Prince of Life's fair bloom;
—Th' Eternal man!

Through Eden's amaranthine bowers,
Through awful heights of Heavenly Powers,
The glory ran.

The Marys came, with precious nard;
They saw, they heard the Angel guard,
"He is not dead."

A rustic Form stands in the way!
"Sir, hast thou borne him hence?" they say;
"Mary!" He said.

On Mountain height, or dusty road,
He came, He went, and often showed,
His person true:

"Come see," said He, "these prints of love,
Ere I shall lay them up above,
To plead for you."

For forty days, revealing still,
The Resurrection power at will,
Mid joy, and fear;

Now He ascends upon the air,
Nor wing, nor wheel, nor angel's stair;
By Spirit sheer.

Majestic, slow. He rises h gher!
Nor glory, nor celestial fire,
THE MAN alone!

His face, and hands in blessing, bright;
A yielding cloud—He melts in light!
—Up tow'rd the Throne.

See!—Whence this pomp, and throng Divine?
Jesus has crossed the Tropic line,
Where glory burns.

These hoary Kings of ancient reign,
And Captive myriads grace His train;
The Lord returns!

Along the route of highest state
Proud columns hail with joy elate,
The FIRST-BORN Ki g!

While terraced Thrones, and Spirits bright
His arms, and Crown of solid light,
Responsive sing.

In Godhead's bright abyss He stands!
His every look a heaven commands;
Th' Anointed One!

The exceeding riches of His grace--
God's richest Glory in His face;
Th' Incarnate Son!

J C K.

* Ps. lxvii. 17. Matt. xxvi. 52. Luke xxvii. 59. Acts ii. 24. Heb. ii. 14. Isa. iv. 2. Luke xxiv. 40. Eph. iv. 8.

Know Thyself.

We have often seen the above words connected with the advertisements of medical works and they are quite suggestive. Who among us, I wonder, really know ourselves. Do we ever study ourselves? Do we ever think about what kind of temperament we possess, and about how we always act under certain conditions?

To know ourselves appears to be a very simple thing to do, but it is not quite as simple as one might suppose. Very few people study themselves. We are so constituted that we like to study other people sometimes, but self seldom enters the mind There is an old fable extant which goes as follows:

"Jupiter placed two bags filled with wicked deeds upon man. The one filled with one's own faults he placed behind; the one heavy with the misdeeds of others he placed before. Hence we see and condemn the faults of others, but not our own."

Now what we need to do is to change the position of these two bags and look into ourselves a little, and not only view our faults but everything else pertaining to our character. Every one has peculiar traits of character, and peculiar dispositions, and it is these he should endeavor to study and to understand. A man cannot have much success in controlling himself if he does not understand himself. This one fact, no doubt, led to the Bible expression. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." It cannot be expected that a man can rule his spirit when he does not understand the tendencies of that spirit, nor that he should preserve his equilibrium under all trying occasions, unless a proper knowledge of himself and continual exercise over himself has brought about self-control.

There are thousands of people to day, who know nothing about even their own physical make-up. They are entirely ignorant of the few fundamental laws of health which all should know. They could not tell anything about the number of bones contained in their bodies nor the number of muscles composing the skeleton's covering. They have little regard to the kind of food they eat, and in a great many cases, partake of that which is injurious to the body and damning to the soul. There is no excuse, however, for this ignorance in the present age. The Bible tells us that the body is the temple for the in-dwelling of the Holy Spirit, and we have no right to abuse it. It should be kept in good order, always, and to keep it in good order certainly requires a knowledge of its needs.

Again, in regard to our conduct. Did you ever get angry? Did ever anybody say something to you which you thought rather provoking and you allowed your temper to become a little ruffled at it? And then a little while afterwards you began to study about what a little matter it was to get angry at and what a big fool you were to permit yourself to be annoyed thereby, and you resolved to act more wisely in the future, and do you remember how soon you broke that good resolution, and the very next time you were provoked you acted as you did before? These habitual sins which we all possess need close study and attention, and it requires great and persevering effort to overthrow them. Habit has more to do with our lives and manner of living than anything else, and many a mortal lets bad habits lead him along to ruin, though, at the same time, he is conscious of his situation, but a broken will prevents his trying to free himself.

When we are speaking of the foolish doings of others let us not forget to look into our own mirrors and behold ourselves, as ugly and deformed in appearance and conduct as those whom we have a desire to censure.

"Know then this truth, resume not God to scan'
The proper study of mankind is man."

HERBERT SCHOLZ.

Two Women.

Yung Tse is a young women of twenty years, who lives in the city of Foo-Chow. She has been married three years, and has a little son.

In a cabinet behind her kitchen door is a gaudily painted paper figure representing a god. Yung is very poor, and works hard, but she always has time to kneel before this absurd deity, and never fails to burn incense and candles before him night and morning.

Her husband and child may be hungry, but Yung will buy chicken and wine and cake to burn on this altar. It is to this poor, flimsy figure that she gives her thoughts, her labor, and the best of all that she owns. She will teach her child to do the same.

No one can doubt that Yung breaks the commandment, "Thou shalt have no other gods before me." All that can be said in her defense is that she has never heard of the one true God.

Mary Clark is a young woman, aged twenty, who lives, let us say, in the city of New York. She also has been married three years, and has a little son.

There is no painted image in her house for her to worship But every week are brought into it pictures and printed laws from a certain invisible Power directing her how to dress, how to talk, and how to eat; even her friends, her opinions, and her prayers are prescribed for her.

Mary is poor, but she never fails to obey these orders at any cost. She urges her husband to work beyond his strength that she may have money to sacrifice to this intangible Power. Husband and child may be hungry for want of substantial food, but their clothes and her own must be fashioned to suit his decrees.

It is to this nameless ruler that she gives her thoughts, her labor, the best of her strength and capacity. She is so occupied in his service that she neglects her husband, and leaves her child to a hireling.

Even when she goes to church and pretends to worship God, she is glancing anxiously around for indications of the will of her tyrant.

It cannot be said in defense of Mary that she never heard of the one true God. Yet which does she actually worship this ridiculous deity or him?

Are any of our readers professors of the same religion as Mary?—*Youth's companion.*

Ancient Nineveh.

[Condensed from an article in The Sunday School Time of October 17, 1885, by E. A. Wallis Budge, M. A., of the British Museum.]

Geographical Position and Size of the City.—Nineveh, the last and most important capital of the Assyrian Empire, was situated between the thirty-sixth and thirty-seventh parallels of north latitude, and the forty-second and forty-third parallels of east longitude. The city stood on the left, or eastern, bank of the Idiqlat (the Hiddekel of Gen. 2:14), or Tigris, opposite to the modern town of Mosul, and was about twenty miles to the north-west of Nimrud, known in ancient days by the name of Calah. Nineveh stretched along the Tigris, which flowed to the west of the city for about two and a half miles. The city was more than a mile in width, and was about eight miles round. The most fabulous dimensions of the extent of the city, its walls and its fortifications, are given by the historians of antiquity. Diodorus Siculus (II. 3) says that the area covered by the city was equivalent to about sixty square miles, according to our reckoning; that its walls were one hundred feet high, and were protected by fifteen hundred towers, each two hundred feet in height. Strabo mentions measurements for the city which are, on the face of it utterly absurd. Both these writers, as well as Ctesias, are untrustworthy, and cannot be depended on; but all traditions agree in describing the city as being very large, very beautiful, and well fortified. The Bible (Jonah 3:3) describes it as "an exceeding great city of three days' journey;" but there can be very little doubt that the writer included Rehoboth-Ir, Calah, and Resen in his reckoning. It is to be regretted that Herodotus never wrote his contemplated history of Assyria; for the "Father of History," living comparatively so very near the time when the city was in the height of its prosperity, would have certainly given us some important information about its founder, size, etc.

The Name of the City and Its Founder.—The classical authors called Nineveh *Ninos*, the Septuagint *Nineui*, and the cuneiform inscriptions *Ni-na-a*; the city is also commonly represented in these by a compound ideograph, composed of two signs which mean "house" and "fish" respectively. The name Ni-na-a has been explained by Delitzsch to mean "God's est;" and this name may have been suggested to the founder. According to the ethnographical list in Genesis 10, the builder of Nineveh was Nimrod, the grandson of Ham. This "mighty hunter" first built Babylon, Erech, Calneh, and Accad in the plain of Shinar (the Sanir of the inscriptions), and then went on towards Assyria and builded Nineveh with its neighboring places, Rehoboth-Ir (that is, "the suburbs of the city"), Calah and Resen (Gen. 10-12). [The latest investigations seem to show that the name read "Gistubar" on the Babylonian monuments is really to be read "Nimrod."] The description of Nimrod, as given by the Bible agrees very closely with the description of Gistubar as given by the tablets. They were both Babylonians, both hunters, both dwelt in Erech, and both were celebrated in the legends which were handed down to the later dwellers in the land and scene of their exploits. It has been suggested by Haupt that Nimrod means the "man of Marad, or Amarad," Marad being the name of a Babylonian city. Others say it is a form of the Akkadian Amar-ud, and would so make him a form of the sun-god.

History of Nineveh.—The history of the capital of Assyria is, of course, bound up very closely with the general history of the country. Its first rulers were called *patesi*, and were appointed by the kings of Babylon. The two most important of these viceroys were called Ismi-Dagan and Samsi-Rammanu; the latter reigned in the nineteenth century before Christ, and built a temple to Anu and Rimmon in Assur. Subsequently, a ruler, also called Samsi-Rammanu, repaired a temple in Nineveh, which from this statement, we may be sure was already a recognized city of importance. Assyria rose in importance, and its people chafed under the rule of the Babylonians. In the sixteenth century B. C. serious war broke out between the two, and, about a hundred and fifty years later, the Assyrians insisted upon having the boundaries of the territories clearly defined. Peace ensued about fifty years later; and the friendly feeling between the two nations was strengthened by Assur-Ubalht, who married his daughter to the Babylonian king. The conquests of this king enabled him to strengthen, repair, and and beautify Assur and Nineveh, and to build new temples About this time great importance was attached to Nineveh; for its nearly central position in the kingdom guarded it from sudden attack by the Babylonians. As the power of Assyria grew, so the power of the Babylonians dwindled into comparative insignificance. Under Rimmon Nirari (about B. C. 1330), Assyria extended her conquests far and wide; and his son, Shalmaneser I., continued with vigor and great success the wars which his father had begun. This king was a great builder; he completely restored Assur, he founded Calah, and made Nineveh the actual capital by establishing a royal residence there. The temple of the goddess Istar, to whom the city was dedicated, and which had been built about five hundred years before by Samsi-Rammanu I., was repaired and beautified. In the following reign of Tukulti-Ninip, Babylonia was conquered, and Nineveh virtually became the capital of Mesopotamia. In the time of Assur-Ris-Isi, Nineveh was again rebuilt, and its temples repaired. Each succeeding king added something to the conquests or power of the country, until its glory culminated under the rule of Tiglath Pileser I. (about B. C. 1100), whose sway extended as far as Lake Van in the north, and Syria in the west, while it was limited in the east by the mountains, and in the south by the Lower Zab and the Upper Euphrates. The next kings of Assyria speedily lost what their ancestors had gained; and the country, being shorn of its provinces one by one, dropped into dark oblivion for nearly two hundred years.

After the Jewish domination of David and Solomon, the Assyrian power began to revive; and the victories gained by Assur-Danan II., Rammanud-Nirari II., Tiglath-Pileser II., and others, were a fitting prelude to the glorious reign of Assur-nasir-pal, B. C. 885-860. During the twenty-five years of his reign, the Assyrian arms were victorious over the whole of Mesopotamia, and Phœnicia became subject to him. He restored Nineveh and the temple of the shining goddess Istar, and completely restored Calah. Following Assur-nasir-pal comes Shalmaneser II., who is the first Assyrian king who mentions the Israelites in his annals. Having conquered the nations hostile to the Assyrians to the north of Mesopotamia, he turned his attention to breaking up the powerful Syrian league, which had its headquarters at Damascus. When Shalmaneser II., made war on this confederacy, he found a force of ninety thousand men and about four thousand and forty chariots and horses ready to do battle with him. After a long and well-fought battle, the Assyrians conquered; but as Shalmaneser advanced no farther into Palestine, it is clear that the strength of his army was broken for a few years, and that he retired, fearing lest a worse evil should befall him. About the year 840 B. C., he was successful in his attempt to conquer Syria. Death had carried off Ahab in the battle of Ramoth-Gilead, and his family had been extirpated by Jehu, and Ben-hadad had been murdered by Hazael; hence two of the most important and influential members of the league were removed from Shalmaneser's path of conquest. His own descriptions of the battles and his conquests in Syria and Palestine, are:

I. "Two thousand chariots and ten thousand men of Ahab, king of Israel, came before me to make war and battle. I fought with them, and overthrew them."

II "In my eighteenth year, Hazael, of Syria, gathered his forces in Saniru, a mountain stronghold in Lebanon. I fought with him, and defeated him. He fled to Damascus. I pursued him and besieged him in Damascus In those days, I received tribute from Trye and Sidon, and from Jehu the son of Omri."

On the "Black Obelisk," which stands in the Nimrud Central Saloon of the British

Museum, there is a small relief at the top in which "Jehu the son of Omri" is depicted kneeling, and kissing the ground, before the Assyrian monarch, while near him stand his servants, bearing costly tribute. Shalmaneser II. lived in Nineveh for some years, during which period he beautified the temple of Istar, and the city itself. During the latter portion of his life he dwelt in Calah. About the year 790 B C., Rimmon-nirari III., the warrior, built a palace at Nineveh on the spot now called Nebbi-Yunus; and about the year 725 B. C. Shalmaneser IV. entered Palestine and made war against Hosea, king of Israel. The next important point of contact between Israel and the Assyrians took place in the reign of Sargon, who overran Palestine and Phœnicia, and carried Israel away captive. Merodach Baladan, king of Babylon, had sent an embassy to Hezekiah, which, no doubt, provoked the wrath of Sargon. The last years of his reign was occupied in conquering Merodach Baladan; and as death overtook him before he accomplished his purpose, his son Sennacherib continued the war This ended, in the year 702-701 B. C. Sennacherib marched against Hezekiah of Judah, and besieged him in Jerusalem. The other kings of Syria and Phœnicia had submitted to him, and paid tribute; Hezekiah alone refused to do this Sennacherib first sent his Rabshakeh to terrify the inhabitants of Jerusalem with fearful menaces, and then the whole strength of the Assyrian army moved on to conquer the "hill of Sion." The battering-rams were reared against the city, the miners went to work to undermine the walls, and towers were raised all round the city, that missiles and darts might be hurled upon the devoted soldiers of the Lord. Sennacherib boasts that he shut up Hezekiah in Jerusalem as in a cage, and goes on to say that, having forced and captured the principal gate of the city, he conquered it. The captives carried off amounted to 200,150; and the spoil with which the Assyrian king enriched himself was immense; for thirty talents of gold are reckoned, eight hundred talents of silver, lapis-lazuli, ivory, gems, and precious stones. This is Sennacherib's account as recorded on the Taylor cylinder in the British Museum.

It was of great importance for the Assyrian monarch to capture Jerusalem, as it was a stronghold which would have offered excellent headquarters for an invading host. But Sennacherib miscalculated the strength of Hezekiah's opposition; and if he gained a victory, it was at the cost of such a number of troops and men that the strength of his army was crippled for years. A fine bas-relief in the Assyrian basement of the British Museum represents Sennacherib sitting on a magnificent seat before Lachish, and the legend above his head relates that the "spoil of the city passed before him." It appears very probable that the court scribe reckoned Jerusalem among the captured cities to gratify the national vanity, and that the spoil which is claimed to have came from Jerusalem really came from Lachish and the other places belonging to Judah which Sennacherib had actually conquered. Sennacherib passed the rest of his reign in incessant war with the Babylonians and other nations. One act of his the civilized world has to lament, and that is the utter destruction of Babylon. In his blind and mad wrath, he broke down the houses of the city and set them on fire; he desecrated, pillaged, and destroyed the sanctuaries of the gods, together with their libraries, which contained tablets for which the world would now give untold gold; he dug a ditch through the city, and let the waters in to submerge it; he boasts that he did more damage than a whirlwind could do, and finishes his vaunting by saying that he had thrown the temples and the city into the river, that they might never more be seen or heard of. Sennacherib was murdered by his sons on the 20th of Tebet, B. C. 981, and a life of violence was ended by a fitting death.

The kingdom of Assyria was next ruled by Esarhaddon the Good. His reign of thirteen years was characterized by a policy of reconciliation. His forgiveness of the rebellion of Manasseh is one of his many noble deeds. He did much to heal the wounded hearts of the Babylonians, by establishing a residence in Babylon and many of his inscriptions are written in the complicated writing of that ancient city. Like his father Sennacherib, he built a palace at Nineveh, and ornamented the temples. Nineveh, however, reached its highest glory under his son Assurbanipal, who began to reign B. C. 668. The walls were rebuilt, the services of the temples were carried out with great magnificence, and a palace was built at Nineveh. The exploits of this king were portrayed in pictures and described in writing by the skillful chisel of the Assyrain artist; and these bas-reliefs form some of the finest treasures which the British Museum possesses. Assurbanipal is celebrated for the fine library of clay tablets which he gathered at Nineveh The chief works of the day, on the law, science, literature, and religion, were there, and were classified, arranged on shelves, and numbered in a careful and excellent way. Messengers were sent to Babylon, and other seats of ancient learning, to obtain copies of celebrated works, and, in this king, literature found a noble and generous patron. Together with his literary pursuits, he carried on vast wars, and, by the spoil he obtained, he made Nineveh one of the most splendid cities of the East. Assyria's "king of letters" died about B.C. 620, and was succeeded by Assuretil-ilaui-kan and Bel-sum-iskun. Nothing certain is known of these ki gs. About B C. 612 the kings of Media, Egypt and Babylon made a league, and besieged Nineveh for two years. Frequently the allied forces were beaten, but, in the year 609 B. C., the river wall was broken down by a flood of the Tigris. The king of Assyria set fire to his palace and perished; and the enemy, seeing the breach in the wall, rushed in, and leveled the city with the ground.

Thus perished one of the most important capitals of the Eastern world.

[NOTE—The splendor of Nineveh must not be allowed to devert our attention from the moral character of its rule. It was, as Renan says, the first historic embodiment of mere military force, and one which found in cruelty both a motive and an instrment. On the monuments, scenes of torture are represented with as lively an interest as are scenes of victory. Their inscriptions record, Canon Farrar says, "how 'space failed for corpses;' how unsparing a destroyer is their goddess Istar; how they made pyrmids of human heads: how they sacrificed holocausts of the sons and daughters of their enemies; how they burned cities; how they filled populous lands with death and devastation; how they scattered whole countries with corpses of their defenders, as with chaff; how they impaled 'heaps of men' on stakes, and strewed the mountains and choked rivers with dead bones." "No power more useless, more savage, more terrible, ever cast its gignatic shadow on the pag of history, as it passed on the way to ruin." The Book of Jonah presents the great city in exceptional mood of repentance. The ordinary temper of the people is shown us in the prophecy of Nahum whose keynote is, "Woe to the bloody city! it is full of lies and rapine."—*The Editor.*]

Enos Lex---Cobbler.

Mary Brunt was a visiting governess in Philadelphia. She went from house to house giving lessons to the little children in the rudiments of knowledge. She was not young nor beautiful, nor particularly clever, yet she had hosts of loyal friends, and if any of them had been asked to name a woman whose life was full, secure, and happy, they would have named the poor governess, Mary Brunt.

Let me tell you an incident which may, perhaps, give a hint of her secret of life to you.

She lived in Germantown, a suburb of Philadelphia, and made, twice each day, the half-hour's journey on the railroad which grows so wearisome to most people from repetition. It never seemed wearisome to Mary. Every day she met with some pleasant adventure It might be only a child to pet, or some old woman who gave her a friendly nod; but these little things warmed her heart all day.

On the outskirts of the city the train passed near to Hennig's great woolen mills. A little distance beyond there was a block of old dwelling houses which had fallen into wretchedness and disrepair, and were occupied only by the poorest poor. Ragged, dirty children about the doors, and women with coarse faces and unkept hair stared from the windows, the broken panes of which were stuffed with old hats and rags.

In but one window of the whole block the glass was whole and clean. A curtain of the cheapest muslin, but white, hung before it. This window was in the third story of the back of the house; the train running on trestles at that point, passed within a few feet of it. Every day Mary watched this window. Whenever the sun shone the curtain was lifted so that the light might reach a box upon the sill. The box was covered with a pane of glass, and Mary fancied that within it were ants moths or some living thing.

One day the curtain was drawn aside, revealing a bare garret within. In one corner there was a straw bed, in another a cobbler's bench; here, a table, there a chair, beyond, a grate without a fire. The setting, in short, for dire poverty, but—clean.

Another day a man's face appeared at the window as the train rushed by—a haggard old face, marked by life-long dissipation. Afterwards Mary often saw the man stooping over his box or at work cobbling, but always alone. He had neither wife nor child.

Probably hundreds of people saw him as the train passed. He was no more to them than a tree or post. But to Mary he was a human being who needed a friend. One day she left the cars at the nearest station, penetrated the house,and climbed to the garret. Outside the door was a pine shingle on which was scrawled in charcoal: "E Lex, Boots and Shoes mended here."

The door stood open. The cobbler was gone, but she saw on the floor and on the wall boxes and paper cases filled with spiders little black dots, and huge yellow-legged monsters.

Mary went home and looked over her book-shelves. Choosing a couple of old scientific magazines, she wrapped them up, directed them to E. Lex, and sent them by mail. The next day she saw the cobbler poring over them at the window.

Throughout that winter E. Lex received by mail every week, old books, pamphlets, or clippings interesting to naturalist. It was amazing how much information Miss Brunt found on Madam Arachne and her habits She saw, as she flew past, that the cobbler had made a shelf on which his new treasures were carefully placed.

One day Miss Brunt reading in the morning paper, saw that Enos Lex had been run over, and his leg broken. Lex, it was stated had been drunk for several days, and had fallen on the track.

That evening, when Mary had finished her work, she went to the great hospital at Blockley almshouse and saw Enos Lex She often had friends in that hospital, so that the nurses knew her well.

There could be no doubt that the cobbler had been drunk for several days; nor indeed that, year in and year out, he was drunk much of the time.

Mary did not lecture him. She did not hint at his iniquity. She talked intelligently to him about his broken leg, and, after he grew used to her, about his spiders.

Lex was a Scotchman, with all the obstinacy, the honesty, the belief in his own opinions, of his race. He was a shrewd observer of spiders, and, uneducated as he was, had written two monographs concerning them, which had attracted notice. But he was also a drunkard, and worst of all—was not ashamed of it.

One day he followed Mary with his keen gray eyes as she bade him good-by, and motioned her to stop.

"Yere a varry proper young leddy," he said, with the patronizing tone which he always used to her. "Nae doot when I'm on the mend ye'll be trying to reform me. Mind what I say! Haud yer hand; it's nae use."

Mary looked him steadily in the eyes, but said nothing.

The muscles of the grim face worked. "Nae use," he repeated "When I was twenty-four I came till this country, an' laid my plans high. I had my wife and bairn. I would be a gentleman like the others My wife wud be in a big hoose. The devil got me, Miss Brunt, an' made me a drunkard. They're dead thot cared for me. The hoose has tumbled about my ears. There's no reason why Enos Lex should na tak' a' the comforts out o' whiskey that he can get."

Mary had no eloquence. She only shook hands with him heartily, and went away. Doctor C—— stopped her at the door.

"You can do nothing with Lex, Miss Brunt. He's an incorrigible sot."

"Yes; but—he's clean. There's always hope for a man, doctor, who hates dirt."

There was hope, too, she thought for the man who loves any living creature, even a hideous spider.

Lex was in bed for months, during which time he could get no liquor. So much was gained. When he was ready to leave Blockley, Mary came to him.

"There is an opening for a good cobbler in Germantown," she said. "I know of a shop and room which you can rent low, and which has a little garden, a fine nursery for spiders!"

His eyes sparkled. "A'll tak' it," he said, briefly.

Mary brought him custom - plenty of it. She procured him admission to the library, and to the free reading-room. Better than all, she sent a professor and doctor—scientific men to talk to him and make him feel that he belonged to their guild.

"This is my friend, Mr. Lex," she said as she introduced him to the doctor. "He can teach you much about spiders."

The Scotchman eyed her keenly as she spoke. There was a whiskey flask in his pocket. It was the first time since Jeanie died that a woman had called him her friend.

After she was gone, he took out the flask and broke it. "I'll not disgrace her!" he said. "I'll make myself fit to meet Jeanie, God helping me!"

Mary Brunt died a year ago. There were many strangers crowded into the grave yard who were unknown to her friends. Women of the tenement houses, poor Polish millmen, negroes—no one ever knew what her relations to these people had been.

On the next day a tall, raw-boned Scotchman, coarsely clothed, but bearing himself with a certain grave dignity, came along to the grave, and planted a root of heather on it. It was the best he could do. He stood looking steadily into the clear sky, and then nodding gravely to himself, went away. It was the man she had saved.

Why had she been able to save him? Hundreds of other Christians, it may be, had looked at the wretched garret of the bloated drunkard with hopeless pity; but Mary saw the white curtain at the window.

In every ruined life there is the bit of white, if we have eyes to see it."—*Rebecca Harding Davis, in Youth's Companion.*

SUN RISE GLEAMS.

Economy is itself a great income.

Life without discipline if life without dignity.

Draw nigh to God and he will draw nigh to you.

Comfort comes to us when we are comforting the comfortless.

Many are fond of ministers who are not fond of Christ.—*McCheyne.*

He does much who does what he had to do *well.—Thomas a Kempis*

Every day God sees enough in me to justify him in leaving me forever.

"My Father worketh hitherto, and I work." said the Saviour; and there is no such thing as an idle Christian, for he, like his Master, works.

You will never cure your brother of his errors by sneering at him. If he is ignorant he needs to be dealt with patiently.

We are not saved by nations, or by churches, or by families, but as individuals through a personal interest in a personal Savior.

The truth may always be spoken in gentle, warm, earnest love without offending any one. Only you must be sure, and your hearer *very* sure, that it is in love.

Trust is strength to the Christian, and the more thorough our faith is the more positive will be our trust that God is shaping all things as is best for us. We have no right to keep peering with anxious eyers into a future which the disposer of it sees fit to veil from us and hold in his own most gracious hand

"No man knoweth the Son but the Father." What a wonderful idea does that text give us of the Son! Saints in heaven do not know him perfectly; even the angels do not.—None but the Father is able to comprehend all his excellence; yet various, great unsearchable, infinite,as are all his excellences, *they are all ours—our* Saviour our Head, our flesh and bone.—*Edward Payson.*

Rabbi of Jamnia told his scholars "I am a creature of God, and my fellow man is no less so. I have my calling in the town, he his in the field; I go early to my work,and he to his. As he is not made proud by his labor, I am not made proud by mine. If you think I am busy with great matters, and he with small, remember hat true work, whether great or small, lead to the same end."

The Sunday School.

The question of the success of this moral power is solved in the facts of its usefulness, its organization, its purpose, and its plans. The usefulness is demonstrated in the happy hearts, cheeful homes, and sanctified lives of every civilization. Its organization reaches from the center to the circumference of enlightened countries, embracing the child of tender years and the man of wrinkled brow. Its purpose—the bringing of the child to the truth and the truth to the child—and its plans are matured in wisdom's counsels and executed by faithful, energetic, and loyal hearts and hands. What can I do as an individual to help on with this good work? What can I do as an officer of the school to assist in flooding the world with Gospel light? What can I do as a minister of God's word to bring the young nearer to Christ? What can we do as an organized school, church, or people to aid the world to see Christ and his religion, and to feel the need of accepting them? These are questions of serious importance to all, and a careful investigation and answer are expected. As individuals, we need more personal consecration to the work; as officers, we need more enthusiasm in ourselves and more encouragement from parents and guardians: as ministers, we need to give more attention to the command, "Feed my lambs," and instead of theological discussions and needless criticisms, bring to these young minds and hearts the truth of God warm and tender from the fountain of spiritual knowledge. As schools, churches, and as a people in general, we can, as we need to do, give ourselves to the work in all the ways mentioned above, and in addition supply a want of long standing and great detriment to our progress as a people. The Sunday-School Department of the American Christian Convention

NEEDS MONEY.

As far as the department secretary now knows, there has never been an effort made to supply the department with the funds absolutely necessary to carry forward its interests until now. By direction of the American Christian Convention held at Marion, Ind., this department of our work is to take a general collection from the schools of the Christians during the month of August each year, the money to be used, after defraying the actual expenses of the office, as may be directed by the official board of the Convention. If you should inquire of any one of the schools of the sect you would find that money was one of the mighty forces in their organized success. Without it we can not hope to succeed as a people, and it is the earnest desire of the department that not a school fail to take this much needed collection. Let it be well announced several successive days prior to the time appointed, and let it be well understood by all, so that all may come prepared. Parents must know that their children have the money and that it is respectable in amount. The records of the Convention show ninety conferences enrolled. It would not be beyond the truth to suppose that these conferences will aggregate 1,500 schools, which is less than twenty to the conference. Now, if one-third (or five hundred) of these schools should fail to respond (a thing they should not do), and the remaining ones average the small sum of seventy-five cents to the school, there would even by that means be the handsome sum of $750 placed at the disposal of the department; and just think, if all the schools should respond at the same ratio we would have the enormous sum of one thousand one-hundred and twenty-five dollars ($1,125)! Can it be raised? Yes, and should be, and as a people we can never hope to succeed until we set down the figures and then work to them.

Well, if the money is raised what will be done with it? In the first place, it will cost fifty dollars or more to print the Sunday-school edition of the "American Christian;" and this the department is under obligation to pay out of the first money in hand. Then the department secretary is expected to gather the statistics of the schools at least once in four years; but all will agree that they should be gathered once every year and reported to the membership through the established channels of such reports. This will cost, if done as thoroughly as it should be, not less than $50 a year, then the remainder will find its way into channels of usefulness under the direction of the executive board. If all the schools of the Christians in America would average fifty cents to the school in the August collection there would be a sufficient amount at the disposal of the department to support a Sunday-school missionary for a year after paying all legitimate expenses of the office—something we would all be proud of for our first effort and a step in the direction of ultimate success. It is the desire and intention of the secretary to organize the department as thoroughly as possible, and that which will aid most in this direction is a large, liberal, and prompt response to this our first call for money. The question is, Will we fill the measure of our opportunities and take our rightful place among the leaders in human endeavor, or shall we be content to live a life of inactivity and unconcernedness while others go on to success and become the occupants of rich fields that have in vain waited for our coming?

Again, the Sunday-school Department needs statistics. No one ever overestimates the value of statistics. They speak when the tongues of men are silent, and by them people judge of the importance and strength of a religious, political, or social society; and while other religious bodies go before the world in figures representing their full numerical strength we are content to be seen in less than half our representative strength. The secretary will make an effort as soon as possible to ascertain the number of schools, officers, teachers, and, indeed, all general statistical information, and desires that every Sunday-school worker respond at once to his calls, for it is only by prompt and earnest co-operation that such a work can be done. There are in the United States 101,834 Sunday-schools, 1,000,104 teachers; 8,345,431 scholars, making a total of 9,445,535. There are in the whole world 183,390 schools, 1,999,569 teachers, and 17,716,212 scholars, making in all an army of 19,715,781 persons. I would like to know just how many of this vast multitude are of the Christian church. We are under obligation to the church and the world to ascertain and make it known, and as ministers and Sunday-schools workers we should not delay in doing what we can to furnish this important information. The question of success will be settled by our united effort and willing responses.

Let us for the children's sake do our best

1. Don't fail to take the collection.
2. Remember the time—any time during the month of August, 1891.
3. Send your money direct to Rev. J. J. Summerbell, General Secretary of the American Christian Convention.

J. F. BURNETT.

THE PASTORS' PAGE.

"Plan your work, and work your plan."

Windsor, Va., Letter.

The Sunday schools of Windsor, united in a splendid picnic at Virginia Beach, Thursday, the 16th of July. Old and young, small and large, joined heartly in the pleasures and scenes of the day; Many of whom plundged and dipped in the ocean's foaming waves. Virginia Beach is a good place to visit during the hot days of July and August. It was a grand time with the children, some of which looked with intense admiration for the first time upon the deep blue waters of the Atlantic, fondly hoping that many more days might be spent there on a like occasion. Several acquaintances and friends from a distance were gladly met on the visit.

The third quarterly meeting was held with the church at Liberty Spring, second Sunday in July. The congregation was very large and listened with close attention to the sermon. Then many of God's children found it very pleasant to sit together in sweet communion with Jesus, their dear elder Brother. Sitting in the congregation were two most excellent Christian ladies from the Christian church at Franklin, Va. These ladies were Mrs. Jesse Harcum and Mrs. Jack Howell, —two of the most popular and devoted Christians in their town. After the congregation

had been dismissed, I pressed my way through to speak to these dear friends. It gladdened my heart very much to have them attend our service.

Was also glad to see a young man from Suffolk, whom I received into the church at Union in the early days of my ministry. If any one of them reads this notice, please allow me to thank you—profoundly thank you for kind words so pleasantly spoken. O, it is so pleasant to meet our dear friends from whom we have been separated for a a few months or years, how much more so well it be to meet our loved ones in Heaven where parting will be no more!

The church at Liberty Spring, decided to have a meeting for the salvation of precious souls commencing the second Sunday in August. May the power of redeeming love and the joy of religion be felt in the appointed meeting

Third Sunday in July, the communion service was conducted at Eure church. The service was very pleasant. The Lord was with us to bless our souls. The congregation at this church has grown much larger. With a large Sunday school, and an interesting, worshiping people, the church is full of hope and promise. About the middle of April, lightning struck the steeple (which is about 100 feet high) and did much damage to the building. At its last meeting the church appointed a committee to repair and renovate their house. About $500 will be needed to do the work. I raised $200 Saturday in a short time. On the 20th of August a corner stone will be laid at which time they expect to raise enough funds to complete the house by winter. The work seems to be prospering, and God's dear children are encouraged to go forward. If all who enter the great work of saving souls will take Jesus with them, if they have faith and patience, rising above discouragement, losing sight of them as they walk the way of duty, dispelling them as the sun turns darkness into light, they will enjoy more religion and walk close with God. We need to lose sight of self every day and to behold the Lamb of God that taketh away the sin of the world. Don't look *at* so much, but look *unto* more. Look less at the world, and more unto Jesus, then you will feel more like singing:

"In rapturous awe on Him to gaze who bled and died for me."

From the Virginia Valley.

Dear Brother Barrett:—The different appointments have been filled in their regular order. Congregations above the average. At Antioch 2nd Sabbath, I preached in Dayton on Saturday night, and at Sparkling Springs health resort on Sunday evening at 4 p. m. These appointments were for the benefit of members living in these localites.

Dr. Jones in July, Fleming, in August and Butler in September, the churches will have a treat intellectually as well as spiritually. May many souls be brought to Christ through their preaching, and believers inspired to renewed and increased activity in the Master's Vineyard.

The camp meeting at the Plains began on the 23d under a cloud of disappointment, as well as of water. The weather has been very inclement and broken for a week with thunder showers several times a day. The opening service found a congregation of not more than fifty persons all told. Preachers included. Three had promised to be there at that service with Dr. Jones enroute. Alas for human expectations. The pastor spoke of the nature and object of this meeting, from Psalms 118:25. "O Lord I beseech thee send now prosperity." The evening looked very threatening, and hindered scores from assembling. Just after the sermon had begun, the rain began to fall thus causing a stampede. By filling the pulpit and basket and lunch room, with some in the eating house, all found shelter, and the preacher continued his sermon from Matt. 27:21. Three different times during this service had the speaker to stop and change positions to accomodate himself to the emergencies of the occasion. All hearts were made sad at this service by a telegram from Dr. Jones stating that he was unavoidably detained at Suffolk, Va., and could not reach here before Saturday afternoon. May we find comfort in Paul's assurance that "All things work together for good to those who love God."

The next day was a very wet, rainy day making grounds in a bad condition and the roads very bad for walking.

I closed my third years' pastorate at Leaksville on the night of July 5th. One special cause for rejoicing at this service was the fact that during that time there had not been death in the membership; nor indeed in the families represented by the membership. I never served a church that was thus favored. The morning service was in the grove, with the Sunday school, as a Childrens day service. Revs. B. B White, W. A. Dofflemyer and the pastor, were the speakers. Bro. Barrett, right here I pause to ask a question of you, that has been asked me many times recently. Who are the proper persons to organize a Sunday school and direct its affairs. The church, or people independent of the church. Your answer will be anxiously looked for by several of your readers in your next issue.

On Wednesday afternoon July 22nd at the home of the bride, Mr. C. J. Huffman and Sister Cora I. Holsinger of "The Plains" Christian church were united in the bonds of matrimony by the writer. May God's blessings attend them through life.

Two objects of interests to the church are now claiming my attention, and upon the acceptance or rejection of their claims depends much of the future welfare of our Zion. The first is a meeting of Deacons, Delegates and Ministers of this Conference at least once every three months, to consult, counsel, and talk up ways and means for the good cause. I am sure that there are talents lying buried in napkins, that ought to be in use. If such a meeting had been in existence a year ago; to-day we would have one hundred or more members than we now have. The other subject is the organization of a Christian camp meeting association. All other denominations have them, and not only camp meetings but health resorts, and such like places where their membership predominate. Many of our people attend their meetings; take their families to these resorts, and thus the young people are brought under influences out side and foreign to our principles, and are gradually being drawn away from the church of their parents.

Asking every person that reads these lines to lay down their paper at once and offer up a fervent prayer in behalf of our meeting, that it may be success and many souls be brought to Christ. O Lord revive thy work. Amen.

D. A. Barney.

Hopp, Va., July 24, 1891.

Children's Day at Holy Neck.

Notwithstanding the threatening appearance of the weather, the crowd began to gather at Holy Neck about nine o'clock, and continued until both the church and gallery were full to overflowing; at eleven o'clock the music began, and in marched a crowd of children, such as made parents' hearts glad, and caused college professors to rejoice; and such as no other church in Eastern Va., can boast of.

The exercises were pronounced a grand success, the children did credit to themselves and to their worthy instructress Miss Rosa Rawls. The orator of the day was Master John Norfleet, who stood up in a chair and gracefully addressed the audience. He wound up by saying, "If you'll excuse me I will try some other day." Little John is six years old and we patiently await his oration.

After the exercises by the children Bro. Hurley appealed to the audience for a contribution for missions, and a good collection was taken up. An intermission of an hour was then given, and during that time was enjoyed one of old Holy Neck's sumptuous dinners. At 2 o'clock the crowd returned to the church to listen to an address by Prof. Moffitt, of Elon College. All were pleased with the Professor's talk. He gave the old students a puff, and appealed to the community for new ones. We think that all the old students—seven in number—will return, and the prospects are that we will get at least seven new ones. And seven times seven more want to go since they have seen Prof. Moffitt and heard him talk. May God bless the children and the college. Late in the evening all returned to their homes greatly benefitted and inspired. Yours truly,

July 19, 1891. J. H. Jones.

Dedication.

The dedication of the new house of worship at Holland will (no preventing Providence) take place the 5th Sunday in August. Rev. W. W. Staley, is expected to deliver the sermon. We proposed that the District Meeting also meet at the same time and place; but we will add that we will expect the District Meeting to be on Sunday only, as we are not in a condition now to give it more time. A protracted meeting is to begin on Monday. Hebron church, ceases to be, and Holland church is only prospective, not yet organized. Besides this we are heavily burdened, financially weak, and need all the help we can get. We cordially invite all ministers and brethren and friends generally, to be at the dedication, as we will expect to make ample preparation for their reception, and to entertain them with a good sermon and interesting services.

R. H. Holland.

Can a pastor be faithful if he does not instruct his people in the grace of giving? Only when every member shall regularly give something to the church treasury shall the membership of our churches be clear and right. And the pastors must bear the brunt of the battle. The Lord's cause needs more money or it cannot even hold its place, to say nothing of moving forwards, in the life of the world.

The Christian Sun.

THURSDAY, JULY 30, 1891.

Rev. J. Pressley Barrett, D. D., Editor.

The Raleigh Daily Evening Mirror is a new canidate for public favor. It is a neat and newsy sheet, published by the Mirror Publishing Co. We commend it to the people as a daily evening paper worthy of a large patronage.

Before leaving for Suffolk, Va., last Thursday, Dr. Barrett promised to send us some Editorial notes. We have waited for them till the last moment and they are not yet, so we go to press feeling sure they will come in the near furure, probably with Prof. Atkinson's "write up" of the S. S. Convention.

We take pleasure in commending the University to the people. Its Faculty contains sixteen teachers of learning and experience. Its Professor of Medicine and its Director in the Gymnasium look after the physical development of the students. Its instruction has proved itself equal to that of the largest Northern Universities. There is no need for any North Carolina boy to go outside the State to be educated. The University published a small pamphlet which gives detailed information on all points, and which may be had by addressing President Winston at Chapel Hill, N. C.

Prof. Atkinson promised us a "write up" of the N. C. and Va., Christian Sunday School Convention. which was held last week at Catawba Springs, but for some unforseen cause he has failed. Its attendance was about the average, but reports from several who were there, are to the effect that it was one of the most successful we have held. The reports from schools were better than ever before, and the large financial report speaks well for the life of the schools in the convention. It is a noticeable fact that a good, interesting Sunday school always gives a good financial record in proportion to the pupils, while a dull, uninteresting school is scarcely self-sustaining. To the old folks I would say, arouse to the importance of your more diligent work in the Sabbath schools. While you are sleeping satan is sowing tares in the heart of that dear son or daughter of yours. And who knows but you are the instrument in his hands for the damnation of that child? Young vim needs your mature brain to direct and counsel, to encourage, and steady; so step out in the ranks. The young folks will work if you give them the *proper* encouragement. If you will, during the next year, make a practice of saying "come" instead of "go to Sabbath school this morning, children," the next convention will be the grandest ever heard of in the south.

Barrett.—Rev. J. Pressley Barrett, D. D., who has been at Buffalo Lithia Springs, Va., for his health, was home for a short time last Thursday. He seemed much improved in body and spirits. We hope his entire recovery will be accomplished speedily.

Elon College.—August 25 is the date for opening of the College this year. The prospects are very flattering for a large attendance this session. It is very gratifying indeed to know that co-education is a decided success in the south, and that Elon College, the College of the Christian denomination, has demonstrated the fact so handsomely.

Moffitt.—Prof. E. L. Moffit, of Elon College, has been in Virginia looking after the interests of the College for nearly three weeks and has a very cheerful report to make. The only thing he complains of is that they give him such good food, and so much of it, that he can scarcely find time to report his progress to the readers of the Sun. We certainly are glad he is kept busy.

Atkinson —Prof. J. O. Atkinson, who has had charge of the editorial chair of the Sun for the past few weeks—and we can assert that he filled it well—left for Virginia last Friday in the interest of Elon College. We hope the people will receive him heartily and aid him all they possibly can, for he is a thorough gentleman and is working for a noble cause. May our common Father prosper him and the grand work he has so much at heart.

Both Witness and Judge.

The Code of Manetho declared: "The soul is its own witness; the soul is its own judge." That is a singular combination. Of course we do not accept it as a revealed truth, and therefore its value must be determined by a comparison of the thought therein contained with the teachings of the Bible. If at last the soul shall be both its own witness and its own judge, what a surprise it will be to millions at the Judgment. The Great Judge of all the earth seated in awful and fearful majesty on his throne, while each soul must come up, bear witness against self, or for self, and then under the all-scrutinizing eye of the Judge pass sentence on itself, not according to the rulings of partiality, or of self interest, but according to *solid facts*, as written in the individual's life.

Do you ask, But how can this be? How can a man appear as both witness and judge in his own case? Let an illustration answer: A few days ago a criminal, under sentence of death overwhelmed with the awfulness of his crime and the justice of his punishment, declared that he was guilty of the offence, as charged in the indictment, and that he deserved death. In this way he became his own witness and his own judge. His testimony and his judgment he did not hesitate to give against himself.

Will the Bible sustain this view? Let us see In the Gospel according to John, third chapter and eighteenth verse, we have these words: "He that believeth on him (Jesus) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

From this language, it is clear that the unbeliever will go to judgment, as the condemned criminal to the place of execution, already condemned. Then should any one regard it a strange thing if a soul, under condemnation, going to judgment, should like the criminal ready for execution, cry out, declaring his guilt and announcing the judgment and its justice in his own case. Certainly the criminal, overwhelmed with his guilt, and the justice of his punishment readily consents to witness against himself and pronounces his sentence just. This disposition being deeply planted in man's nature is not likely to change when the soul has left the body. This natural fact is sustained by the Bible. In Rev. 6: 15, 16, 17, we have positive testimony:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and the rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?

In this passage the men admit their own guilt, and then call for their own destruction, so overwhelmed are they in the presence of the Great Judge.

Thus in the light of divine truth it seems that we may accept the statement of the "Code of Manetho," as portraying a great and awful truth, sustained by the Bible. If this be correct —what an awful and overwhelming truth for the man who rejects the Son of God. He is already condemned, and only waiting for the day of judgment, when he will appear as witness against himself, on which testimony he will readily call for his own destruction. The thought is fearful.

The contrast between the criminal and the sinner is not strong enough, for as an

earthly court pales into insignificance before a Heavenly court, so the guilt and fear, the convicting testimony and the terrible punishment of the criminal in an earthly court, pales into insignificance when compared with the sinner as he stands to testify against himself and to call for his own destruction before the Judge of the universe, where exact and equal justice is meeted out to all.

Reader, if your soul is lost it will be in spite of the death of Jesus to save sinners, and your soul will give testimony for its own condemnation and confess the judgment just and the punishment wise and deserved. Stop, think, reflect and before it is too late go to the crucified One and ask His intercession in your behalf—ask that His blood cleanse you from all sin, so making you whiter (purer) than the beautiful snow.

Christianity as We See It.

Brother Kingsbury of the Wilmington *Messenger* is not, that we know of, a member of our church, but if the following hasn't the true Christian ring in it and does not bespeak what we believe and are trying with our little, feeble mite of an effort to make known to the world then we are mistaken as to our own church and the motives of our own heart. The following from the *Messenger* will, we know, be read with interest and benefit:

It is enough to make a well man sick to read some of the questions raised in the books, and periodicals of our time. "Is life worth living?" "Will the Christian religion survive?" "What will be the religion of the future." "The soul is not immortal" and so on. Creeds may perish and some churches may die of the dry-rot, but the religion of God the Christianity built upon the Lord Jesus Christ will survive the wreck of matter and the crush of worlds. You need not fear about that. What God says always happens. People make a very big and strange mistake in writing and talking about the Christain religion. They confound churches with Christianity. Scholarly as well as ignorant critics blunder just here. Men hate the good and love evil They prophesy failure for Christianity when it is only some dogma, or some church or some particular congregation that is decayed and moribund. Scores of religions have been in the world and eeased among men. The old world is full of them—*dead* religions. Men is naturally a religious animal He *must* worship. He will worship an idol, if he can get nothing else, fashion it with his own honds and invest it with his own low morality.

The worshipper never rises above the thing worshipped. Mark that. Man has always been seeking some religious form. No race or tribe has yet been found on the globe in all of its history without a religion—without something to worship. Some so-called "smart people" in later days worship a cult or a foolish thing called "theosophy," or something else equally futile and absurd. You can not satisfy man until you have given him a religion. The soul has only found peace and joy and satisfaction and assurance in believing in God. The history of nearly nineteen hundred years clearly establishes that Christianity enlightens, lifts up, is for better than anything else. It has given the world its highest ideals, filled it with benefactions and created in all lands where it has penetrated relief and amelioration and a thousand forms of benevolence, seen in institutions for the care of the poor, afflicted and suffering. It has given the world the only absolutely pure moralty it has now or has ever had. Says the Providence (Rhode Island) *Journal*, in an excellent article on the "Struggle of the Creeds:"

"It is always te be remembered that as religion is a very much higher thing than any of the various religions, so Christianity is much superior to any of its forms. Through that strange perversity of the human mind and heart which prevents us from seeing truths in their proper relations to each other, it has been distorded and its true symmetry lost. But Christianity is not Methodism, or Presbyterianism, or Episcopacy. The attempts that are constantly made to narrow it to the small proportions of such partial interpretations make the judicious grieve. It is much larger than the adherents of any system understand. It is neither an emotion, nor a body of doctrine, nor a form of ecclesiasticism; it is, in the words of its Founder, "The way, the truth, and the life."

College Uniform.

For economy and to avoid unpleasant distinctions in dress, young ladies will be required to wear a black uniform, the trimmings and scarfs to be determined by the individual's taste. It is desired that the quality shall not be expensive, but heavy enough to hold the color and last through the winter. For commencements a mull or wash dress. Graduates at commencements will be allowed to dress as they prefer. The above is from the catalogue of Elon College, and, as several persons have written privately about it, I will attempt an answer in this public way.

This will not prohibit girls from wearing such garments as they now have, but is intended to control all future purchases. The uniform will be worn all the time, in college and on Sunday. It will be the dress, white waists with be allowed, the dress may be cotton or wool, but not silk. While we want our girls to appear well, we want no expensive or gaudy apparel. We trust that all our patrons will send their daughters with the clothing now on hand and make *all future purchases* according to the above requirement. It will save expense and greatly promote the order and harmony we seek to cultivate.

Very truly,

W. S. Long.

Elon College, From Virginia.

Editor Christian Sun:—Doubtless our people would be glad to know something of the prospects for Elon College next session. I have intended writing every since I came to Virginia, but have found so much work and so much to eat that I could not find time sooner. I am glad to say that our prospects for students in this section are very bright. I have been at work down here a little over two weeks, and have found all the work that I could do in three churches. I first went to Berea in Nansemond county where I met up with Rev. M. L. Hurley, who has kindly assisted me in mapping out my work, and also in carrying me around helping me in my canvass. He is very enthusiastic over Elon, and has done a grand work for us in his field. After I left Berea, I went to Holy Neck, and from there to the Sunday School Convention at Bethlehem. I also spent one day at Liberty Springs, and two days in Norfolk. I have met nearly all of our old students since I have been in this section, and it ts quite a pleasure for me to see them again. I have visited the homes of nearly all of them, and frequently so many of us have been together as to form quite a reunion Mr. J. H. Jones has been with me several days, and the last of this week Mr. Linwood Norfleet will earry me to Damascus and Sunsbury. I am now at Capt. Lawrences's. Will do all the eavassing necessary here and then go to Cypress Chapel. I expect to do about two more weeks' work before I stop, and longer if I find it necessary.

About all the old students will return—have only heard of one or two that will not be with us again. The number of new students, I think, will be quite large. I find them everywhere I go. It seems that in the communities I have visited our old students, ministers, and friends, have been at work, and we may look for a grand resnlt.

My stay in Virginia has indeed been a pleasant one. The people are exceedingly kind and hospitable—regular old Virginia hospitality, which means an abundance of everything good to eat, and kindness and and pleasures without limit—but I can't attempt to do them justice—it is enough to say that they are everything that could be desired. It is no wonder that this is one of the strongholds of Elon College. May God continue to prosper these dear friends, and may the College be as true to them as they have been to her.

Emmett L. Moffitt.

Franklin, Va., July 27, 1891.

CHILDREN'S CORNER.

My Dear Children:— Happy greetings to one and all. Now, don't you think we have a bright array of happy expressions from the cousins this week? How we rejoice over the many dimes that are coming in. The Band surely will be a power if the cousins continue at the present rate. We have not heard anything from Margaret about the communion. Write and let us know whether the friends of the College have been doing any thing or not. All those who will give something towards purchasing a communion set for Elon College, send it to Margaret Etheredge, Selma, N. C. Uncle Barry came home from the Springs last Wednesday night looking much better. He left for Suffolk the next day and will return today with Aunt Minnie. Press onward, children, in the work you have to do and faithfully perform the little duties of life, for life is a ceaseless round of little things. We have some letters left over for next week. How nice it would be if you would always have the Corner full and running over. That would make us *feel* that you loved the Sun, the Band and the Cousins.

Cordially,

Uncle Tangle.

Pittsboro, N. C., July 20, 1891.

Dear Uncle Barry:—As it is vacation with us, I will now write you a very short letter. I have never written to the corner before, but if this letter is printed I think I will write again. I am so glad to see the Sun. I look for the corner as soon as I see the paper. I enjoy reading the cousins' letters. Much love for you and the cousins.

Yours lovingly,

Lavinia Holt.

Now Lavinia, we expect to hear from you again soon. Not only write but remember the Band needs all the dimes the cousins are willing to send for it.

July 21, 1891.

Dear Uncle Barry:—This is my first attempt to write for the Band. I am a little girl nine years old. I have been thinking for some time I would lke to belong to the Band and I can write myself. I will wrte just a short letter. Aunt Minnie is here but is going to leave to-day we were all so anxious for you to come last Sunday and were so much disappointed when we heard you could not come and be with us on Chisdren's day, but Mr. Newman was with us, and gave a nice talk, and every thing passed off very nicely. I must close, with much love to you and the cousins. I enclose one dime for the Band.

Your little niece,

Elsie Barrett.

Elsie, that is a splendid letter for a little girl, write for the cousins as often as you can.

Norfolk, Va., July 16th, 1891.

Dear Uncle Barry:—I was sorry to see so few letters in the last Sun. I hope there will be more this week. I am very glad to hear that you are still improving but was sorry to hear of little Addie death. I sympathize with you and Aunt Minnie very much. Dr. Herndon and Prof. Moffitt, were around yesterday in behalf of Elon College. I hope it may prosper and they may have a full school next session. I think Margaret Etheredge's proposition a good one. I would like to send something, but I meet with such poor success begging. I would rather make what I send. I will answer Lolo Beale's question: The disciples were first called Christians at Antioch. Enclosed you will find ten cents for the Band.

Love to all,

Allie Gibson.

Allie, your sentiment about getting money is just right, and I hope you have already earned some money and sent to Margaret.

Corapeake, N. C., July 23, 1891.

Dear Uncle Tangle:—I see so many nice letters in the Sun I cannot delay writing any longer. I do love so much to read them. I hope the Cousins will not get tired any more I do hope Uncle Barry is much better by this time I do sympathythize with him and Aunt Minnie, and was so sorry to hear of the death of little Addie, but she is happy now, I hope to meet her in the "sweet bye and bye." Our protracted meeting begins next week. I wish Uncle Barry could be there. I do wish I could write an interesting letter like Cousin Pattie Newman; she is so sweet, I would like to meet her. If every one would write as often, and as sweet as she does it would be nice. I will close for fear I shall weary the cousins with my letter. Enclosed is a half-dime for the Band. With much love to you and the cousins.

Yonr little niece.

Minnie Brinkley.

If you would write as often as little Pattie I have no doubt but you would write as well or better than she does. Suppose you try it, Minnie You know it is practice and perseverence that makes perfect.

Everetts, Va., July 18, 1891.

Dear Uncle Barry:—No Sun last week and, oh, I know so many were made to feel lonely on account of the bright and cheery Sun not coming into their homes. We have this bright thought, it will be all the better next week. When we have been absent from our friends, and meet them we enjoy their company so much, and surely it will be the case with this week's Sun, for truly it is one of our best and most cheerful friends. I am truly glad to see so much interest being manifested in our Corner, that is right. I love to see the Corner filled with letters, for the more letters the more dimes will be received, and more dimes means a help to spread the Gospel, spreading of the Gospel will bring more souls to Christ. A dime is only a mite, but it will be a great help when placed with other dimes. I ask a question: Why is Jesus spoken of as the "Lamb of God?" Hoping to see the Corner bright and interesting every week, and wishing the Band much success, I remain,

Pattie Newman.

Some good thoughts, Pattie, and I hope the cousins will continue as faithful through life to the cause of Christ as some of them are to the Corner and the Band.

Altamahaw, N C., July 21, 1891.

Ddar Uncle Barry:—I haven't written in so long that I expect the cousins have forgotten me, but I will write again. I hope Uncle Barry and Aunt Minnie will soon return. I know they miss little Addie so much, but she is an angel now. I belong to the Sunday-school and also the Children's Band of Hope. Rev. J. W. Holt, organized it at Bethlehem church last year. Dr. Herndon is our preacher, he preached last Sunday, and we had communion. After an intermission of three-quarters of an hour, the Ladies Aid Society and the Band of Hope met. We are going to have a Sunday-school picnic next Saturday. I expect to meet some of the the cousins there, and hope to hove a nice time. I will answer Cousin Leona Kernodle's question, Absolom was most to be praised for his beauty in all Israel. I will ask the cousins a qestion: Where was it that the people gathered together as one man? Please find enclosed five cents for the Band. I will close with much love and best wishes to the Band.

Minnie Smith.

Minnie, the cousins will certainly be pleased to here from you again. Now write as often as you can for the cousins all like nice interesting letters.

Portland, Mich. July 22, 1891.

Dear Children:—The Sun of July 16th, came to me full of instructive and interesting articles. There was a fine array of excellent letters in the Corner, which I always read. What a fine list of names! And how much they sound like the names of your northern cousins! We have our Willies, Minnies, Annies, Naomis, Jimmies, Bessies, Harveys, Leonas, and Patties, just as you have. And at the names are familiar, those who wear them seem very dear to me. I trust you are all good children and love the Savior. Then, when death comes, you, like little Addie, will have a home with the angels. Thanks for your kind words for me I am glad you are so expressive in your sympathy for Aunt Minnie and Uncle Barry in their recent loss; and that you all think so highly of Uncle Tangle. As if I were one of the cousins, I will close with the following verses for the Corner.

Far well to sweet little Addie,
The child of her parents' fond love;
God light'n the grief of Aunt Minuie,
With thoughts of her treasures above.

Then bless our good Uncle Barry,
With firm health of body and mind;
Give him years on earth to tarry
And purest enjoyment to find.

May we read his words with pleasure,
As oft we have read them before,
Where he gave—were we to measure—
Pure Heart-tru hs by many a score.

As bright as a brilliant spangle,
Our Corner has sparkled with thought,
In the hands of dear Uncle Tangle,
Whose wo ds in each number we've sought.

We pray each one may be prosper'd,
And blest by our Father above!
And, when in bright heav'n we've gathered,
We will meet in fullness of love.

Uncle Millard.

The Attraction or Power of Music.

[By J. A Moring before the N. C. & Va Christian Sunday School Convention at Catawba Spring, N C., July 20, 21 and 22 1891]

First, we would suggest that music is a science, and a knowlege of this science brings into effect its power over God's creatures. Often the sweet strains of heavenly music calms the throbbing heart of an innocent babe when all the tender words of a fond and loving mother have ceased to have any effect and even the smoothing of the curls that are as precious to her as pure gold, has lost its influence. While these words of comfort and the smoothing of the golden curls come from the same individual who sang the notes of some sweet hymn, still the music seems to have a power over the infant that lulls its into the fairy dream of a happy future.

What is vocal music? By vocal music is meant the sweet and harmonious sounds of the voice in singing and which to some extent becomes so by cultivation. That is a power divinely implanted we know, for the Author of life is alone the giver of every perfect gift. No one taught the birds to sing their sweet songs. We find the sweet singer of Israel ascribing all honor to the Infinite, when he gave praise for being wonderfully made. Was this power given us for no special purpose? If the eye was not formed for vision, the ear for hearing and the hand for giving, then this song faculty was a useless addition to vocality, and we make ourselves the rightful judge of human mechanism. In no other way, perhaps, can the spirit or emotional nature be so incited to a definite aim or endeavor and become elevated above trivial things than by expressing itself in song well adapted to its theme and purpose. Then there is a thrilling pathos in musical tones, found in nothing else, that inspires the soul and stirs the courage. The soldier on the battle field, when wearied with march and conflict, animate and quicken his flagging courage and energy by singing some favorite war song. The soldier of the cross, toiling along the dusty way of life, with a discord ever and anon jarring the soul presses on with trusting faith that is strengthened by a sweetly spiritual song which perhaps was learned and sung in younger days, and whose echoes have ever lingered in the soul. And may I not pause here, my Sunday school friends, to entreat you that we forget not those songs which breathe of heaven and which our sainted mother and friends have taught us, but may we honor their labors and glorify our Redeemer by letting them live in our minds and hearts, yea upon our lips that in coming days and after years they may lighten the cross of life and cheer us on the way to our eternal home.

Music wakes the memory. How often has the lone wanderer, who has strayed for years over the world's wide waste, a victim of vice, pollution and misery been restored to virtue, happiness and home, by the rehearsal of some song oftened heard in youth, the recitial of which called back tender recollections of childhood's endearing ties of home and absent friends, innocent pleasures, the house of prayer, the Sabbath school and all the tender admonitions, which now pierce like daggers the guilty soul. Henry Sims was singing in his little shop "One sweetly solemn thought comes to me o'er and o'er." He little thought that the words were lodging in the heart of a passerby on the street, who, remembering the words as the same sung by a sainted mother long years before, at once resolved to amend a wayward life and live for his mother's God.

When John Howard Payne wrote "Home Sweet Home" he gave to the world not a song only but a blessing that has proven a comfort to many a weary one and an anchor that has held at partial rest many a wandering refugee.

Yes, it is sweet that we sing. While we may not sing as sweetly as did St. Cecelia of whom it is said that angels gathered round entranced; or as did Jennie Lind, upon whose lips an immortal song was placed as with the pathos of Bliss, who held Christendom spell-bound, yet we can lift our voice in praise in holy songs.

Do we need examples? We have them in Moses and Deborah singing unto the Lord, in the two hundred and eighty-eight singers which made up the choir of the ancient and holy sanctuary; also in the Savior's song at the last passover while the Apostle of lonely Patmos tells us that we shall sing a new song with the redeemed around the great white throne unto Him who is the Giver of all.

Music is represented as one of the enjoyments of heaven. It will, however, not be the imperfect chords of earth nor will sighs of suffering and sorrow mingle therewith, but with new voices and overflowing hearts the redeemed shall pour forth a new song employing innumerable instruments, more perfect than any of earthly fame or fable.

For one to doubt the power of music is an absurdity. Take for example the present surroundings. See the people within the walls of this house who have come from far and near. What is their motive? Could they not have had music at home? Yes, but for the sake of the Sunday school they have come to aid in singing the sweet songs that give life to all our schools and without which they would die.

Music will draw a congregation when other similar efforts fail. What profit would there be in a congregation of saints without music? How lonely, and oh, how desolate would be our homes, and our Sabbath schools without music; for how often does it make the sad heart feel happy and gay.

And above all, sacred music has a natural tendency to lead the mind heavenward. Since nothing so ravishes and transports the soul as the sweet strains of music produced here by human art, what may we not then expect will be its ecstacy when in heaven it will be brought under the influence of a great band of angels and the whole power of harmony.

It is unecessary to speak of the power or attraction of sacred song as a means of impressing and elevating the feelings of lovers of Sabbath schools. It is sure to leave its blessings wherever welcomed and cultivated.

One mistaken idea is that almost anything "pretty" or "taking" will answer. The music is too often treated as a side attraction, an advertisement of the school, a relief to the program, or a sort of sugar-coating for the lesson, rather than as a Saviour's part of the hour's work. Make the music attractive and it will furnish its share of drawing power. People assume that Sunday school music must of course be light if not thin. I am sure that this is an error. Young people and even children do appreciate and often hunger for something solid, deep, true, in music. Young nerves will, of course, tingle, and young muscles will move in response to the tripping and the dashy.

That music is certainly not the best which "stirs the heel more than the heart." Too many tunes are not only simple but silly, not childlike, but childish. There is a beauty, a thrilling charm, and a fullness of expression about old tunes, even the old tunes we were wont to hear in our childhood which we rarely meet with in the modern style of music. They seem to fill the soul of the worshiper with heavenly contemplations and holy aspirations. Old Hundred, Mear, Dundee, Windham, Billow, and a host of others are the kind that will live and flourish in ever freshening beauty, and continue to cheer and to bless unborn millions of votaries of song, while much of the popular music of our day will have run its course and be doomed to oblivion. Too little attention is being given to sacred church music. It seems to be a fashion with our churches and Sabbath schools to rehearse some light, trivial songs in order to make a display.

Too much attention cannot be paid to true, genuine church and Sabbath school music It is a most noticeable fact that in the history of all ages and of all religions, song has been used to further certain principles and truths of this, that or the other creed. Luther sang the gospel of reformation through Germany. The Wesleys sang Methodism from one continent to the other and so have a hundred other reforms used sacred song, wielding it as a power greater than another against evil. Sacred music has a claim which is not to be dispised or rejected, for we are told in Holy Writ, that the devil himself could not remain in Saul's bosom when David played and sang Psalms before him.

The Creator keeps his word with us. All I have seen teaches me to trust the Creator for all that I have not seen.

How Our Saviour Knows Us.

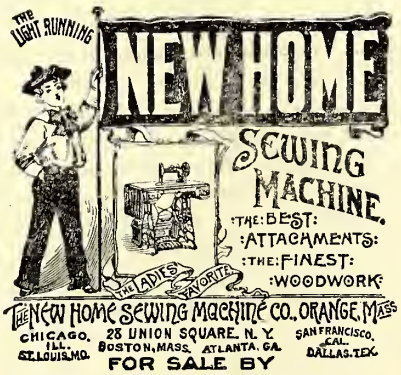
When we are either sick in body or in heart, we do not like to trust ourselves to a stranger. The Lord Jesus Christ is the only soul physician who "knows what is in man;" he is thoroughly acquainted not only with human natures, but with my own individual heart and life. As a watchmaker is familiar with every wheel and pivot in the watch he has constructed, so the divine Saviour knows his own workmanship.

1. The first point with every physician is to ascertain the nature of the disease, Jesus, the divine Physician, knoweth that the universal malady that taints every heart, forgoes every evil thought, darkens every home, and digs every grave is *sin*. Not only doth he know the deadly disease, he only can work the cure. "Neither is there salvation in any other." There were two sides, as it were, to my disease as a sinner. There was a curse upon me—and an enmity to God within me. Our Saviour, by bearing the penalty due to my sins, in his own crucified body on the cross, took away the curse. By reconciling me to my offended God, he took away the enmity. The fatal cancer was removed; the condemnation gone; and in their stead came pardon and peace; acceptance, and adoption into all the privileges of a child of God. No longer an exiled leper, I was brought back into my Father's household, a cleansed and accepted child with a new joy in my heart and a new song on my tongue.

2. He who knew our spirtual disease, and how to cure it, knows also who of us is actually cured. We may deceive others, and even ourselves for a time. An applicant for admission into Christ's flock may deceive the pastor, or the office bearers of the church. Some who have been wrought upon by a transient excitement or misled by bad advisers, may be sadly mistaken as to themselves. But Jesus knoweth them that are his. He "calleth every one of the flock by name." No putting on of sheep's clothing can deceive the omniscient Shepherd. He reads every heart to the bottom. Not every one who saith "Lord, Lord," in a prayer meeting or attends a gathering of "converts" is sure of a place in Christ's fold; but only such as follow the Shepherd, and bring forth the fruits of the Spirit. There is a solemn warning in this fact: but it is also an inspiring comfort that whatever fears or doubts the adversary may conjure up, Jesus Christ knows all his true disciples. "No man shall pluck them out of my hand.

3. This intimate acquaintance of Christ with his disciples extends to a perfect knowledge of their good points and their weak points; their besetting sins and temptations as well as their newly-developed graces. In family government it is vitally important for the parent to understand his or her children thoroughly. One boy can be led by a cotton thread, and another would defy an ox-chain. Those parents who are too careless or too self-blinded to study their children conscientiously deserve the "whip of scorpions" which misgovernment lays on their suffering hearts. But, Jesus the wisest, kindest and most compassionate of teachers, is familiar with every pupil in his training school. Thomas is not scolded for his doubts, but kindly educated out of them. The Master reads Mary's heart as she sits at his feet, and cheers her by the assurance that the "better portion" is hers. In his raw inexperience Peter boasts loudly of his loyalty, but his all-discerning Lord takes him down by the startling announcement "though shalt deny me thrice!" Christ detects the splendid capacities in Paul for leadership, and sends him forth as the great Apostle of church extension; yet he has also a place for Aquila and Priscilla and need for Phebe's satchel and Dorcas's needle. He knows exactly what there is in every one of us, and just how much can be got out of us. Not a hard task-master is he, but the most gentle and considerate of employers; he never lays on weak shoulders the loads which only his giants can carry. How sweetly fall the encouraging words. "My grace is sufficient for you. I call you not my servants; I call you my *friends*."

4. Our blessed Saviour is also perfectly acquainted with all our weaknesses and vulnerable spots. He knoweth our frame; he remembereth that we are but dust. That poor brother who has been rescued from the dramshop, and needs constant watching, cannot understand his own wretched appetites better than Jesus does. Did not the Master contend with the arch-enemy face to face that he might the more sympathize with and succor the tempted? The secret sorrow that love hardly whispers to a wife can be freely unbosomed to a Saviour. Ah, how well he knows every thorn that pricks my foot, and every grief that makes my heart ache! This is wondrous encouragement to prayer.—*Rev. Theodore L. Cuyler, in Evangelist.*



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Trust and do Good.

The Psalmist says: "Trust in the Lord, and do good." There are volumes of meaning in these few words. Observe the vital order of the phrase: first trust and then do good. You cannot do any great and permanent good unless you fully and firmly trust in the Lord. You may prattle good words and imitate the actions of a saint without trusting in the Lord. But to do really good, helpful and saving service to your fellowmen, you must first get fitted for it by letting your heart so rest on Christ, that it shall become magnetized and energized by the the power of his heart. It is such ones, who thus get enthused and empowered, that do the most good in the world. It is not necessary to quote examples which illustrate the truth of this statement. Think of the men and women who have accomplished much good in various lines of Christian and philanthropic service. You may wonder what the secret of their conspicuous success is; but it is no secret. The plain fact is, they have trusted in the Lord with all their heart; as a natural and forcible consequence of such trusting, fruitful good in large measure has followed. If the members of our churches would do more good they must trust more in the Lord—not in organizations, not in the machinery of "bands" and "leagues," but in the Lord. He should be the warm center of heart-trust; first and firmest; and then, with the fresh filling from the power derived from him, you may use all necessary "societies" as consecrated instruments in carrying on every form of good work. Trust with all your heart, and then work with all your might doing good.—*Southern Churchman.*

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Condensed Schedule.
In Effect May 31st, 1891.

SOUTH BOUND.	DAILY No. 9.	No 11.
Lv. Richmond,	a3 00 p m	a2 55 a m
" Burkeville,	5 11 p m	4 55 a m
" Keysville,	5 53 p m	5 36 a m
Ar. Danville,	8 12 p m	8 00 a m
" Greensboro,	10 20 p m	10 19 a m
Lv. Goldsboro,	a2 57 p m	†8 30 p m
Ar Raleigh,	4 48 p m	11 50 p m
Lv. Raleigh,	a6 10 p m	a1 30 a m
Ar. Durham,	7 30 p m	3 32 a m
" Greensboro,	10 00 p m	8 00 a m
Lv. Winston-Salem,	†8 30 p m	a7 25 a m
" Greensboro,	a10 30 p m	a10 28 a m
Ar. Salisbury,	12 20 a m	12 02 p m
" Statesville,	a1 52 a m	a1 01 p m
" Asheville,	6 55 a m	5 03 p m
" Hot Spring,	8 56 a m	7 00 p m
Lv. Salisbury.	a12 30 p m	a12 10 a m
Ar. Charlotte,	2 10 p m	1 35 p m
" Spartanburg,	5 32 a m	4 43 p m
" Greenville,	6 47 a m	6 05 p m
" Atlanta,	1 15 p m	12 30 a m
Lv. Charlotte,	a2 20 a m	a1 40 p m
Ar. Columbia,	6 20 a m	5 30 p m
Ar Augusta,	10 20 a m	9 10 p m

NORTH BOUND.	DAILY. No. 10.	No. 12
Lv. Augusta	a7 00 p m	a10 45 a m
" Columbia,	11 00 p m	2 00 p m
Ar. Charlotte,	4 00 a m	6 30 p m
Lv Atlanta,	a7 00 p m	a8 10 a m
Ar Charlotte,	5 10 a m	6 40 p m
" Salisbury,	6 52 a m	8 35 p m
Lv. Hot Springs	a4 48 p m	a12 28 p m
" Asheville,	6 25 p m	2 15 p m
" Statesville,	11 02 p m	6 40 p m
Ar. Salisbury,	12 01 a m	7 34 p m
Lv. Salisbury,	a7 00 a m	a8 45 p m
Ar. Greensboro,	8 44 a m	10 30 p m
" Winston-Salem,	a11 38 a m	†12 20 a m
Lv Greensboro,	a10 30 a m	a12 20 p m
Ar Durham,	12 23 p m	4 35 a m
" Raleigh,	1 29 p m	7 15 a m
Lv. Raleigh,	a. 24 p m	†8 45 a m
Ar. Goldsboro,	3 10 p m	12 20 p m
Lv. Greensboro,	a8 52 a m	a10 40 p m
Ar. Danville,	10 40 a m	12 20 a m
" Keysville,	1 26 p m	4 13 a m
" Burkeville,	2 11 p m	4 55 a m
" Richmond,	4 10 p m	7 00 a m

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning lv Richmond 3.10 p m and 4.45 p m; arrive West Point 5.00 and 6 00 p m.

Richmond and Raleigh via. Keysville.

Leave Richmond 2 00 p m daily; Keysvile 6.00 p m; arrive Oxford 8.03 Henderson 9 15 p m, Durham 9 35 p m, Raleigh 10 40 p m. Returning leave Raleigh 9.15 a m daily, Durham 9.30 a m, Heendarson 9 35 a m, 10.55 a m; arrive Keysville 1.05 p m, Richmond 4.10 p m Through coach between Richmohd and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.30 p m daily exce Sunday ar Keysville 1.59 p m Lv Oxford 3.00 a m daily except Sunday: ar Durham 5.05am

Additional train leaves Oxford daily except Sunday 11.10 a m, arrive Henderson 12. 15 p. m., returning leave Henderson 2.25 p. m. daily except Sunday, arrive Oxford 3 35 p. m

Washington and Southwestern Vestibuled Limited operated between Washington and Atlanta daily, leaves Washington 8.40 p.m., Danville 3.45 p.m., Greensboro 5.10 p.m, Salisbury 6.34 p m., charlotte 7.55 p.m., arrives Atlanta 2.25 a.m. Returning, leave Atlanta 12 25 p m., charlotte 9.20 p.m., Salisbury 10.32 p.m., Greensboro 12.03 p.m.;arrives Danville 1.30 a. m., Lynchburg 3.35 a. m., Washington 8.48 a. m.

No. 9, leaving Goldsboro 2.57 p. m. and Raleigh 6 10 p. m. daily, makes connection at Durham with No. 40, leaving at 7 15 p m. daily, except Sunday for Oxford, and Keysville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On Trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York, Danville and Augusta and Greensboro, via Asheville, to Knoxville, Tenn.

On 11 and 12. Pullman Buffet Sleeper between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro and between Washington and Augusta, and Pulman Buffet Sleepers between Washington and Hot Springs via Asheville.

SOL HAAS, Traffic Manager — JAS. L. TAYLOR, Gen. Pass Agent
W. A TURK, Div. Pass. Agent, RALEIGH, N. C.

RALEIGH AND GASTON RAILROAD

in effect Sunday, Dec. 1890

TRAINS MOVING NORTH.

	34 Pass, Daily.	38 Pas. and Mail. Daily ex. Sund.
Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 47
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 39
Macon,	7 22	1 46
Arrive Weldon.	8 30	2 45 p m

TRAINS MOVING SOUTH.

	41 Pass. and Mail Daily ex. Sun.	45 Pass. Daily.
Leave Weldon,	12 15 p m	6 00 a m
Macon,	1 13	7 06
Warren Plains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Artve Raleigh,	3 55	9 30

LOUISBURG RAILROAD

Leaves Louisburg at 7.35 a m, 2,00 p m
Arr at Franklinton at 8 10 a.m, 2.35p.m
Lv. Franklinton at 12 30 p.m, 6.05 p.m
Arr. at Louisburg at 1.05 p m 6.40 p.m
JOHN C. WINDER, Gen'l Manager.
Wm. Smith, Superintendent

RALEIGH AND AUGUSTA AIR-LINE R. R.

In effect 9 a. m Sunday, Dec. 7, 1890

Going South.

	NO. 41 Passenger & Mail.	NO. 5 Freight & Passenger
Leave Raleigh	4 00 p m	8 35 a m
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10 p m
Sanford,	5 28	2 10
Cameron,	5 54	4 20
Southern Pines,	6 21	5 35
Arrive Hamlet,	7 20 p m	8 10 p m
Leave "	7 40 p m	
" Ghio	7 59 p m	
Arrive Gibson	8 15 p m	

Going North.

	NO. 38 Passenger & Mail.	NO 4. Freight & Passenger
Leave Gibson	7 00 a m	a m
Leave Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave "	8 00	5 00
Southern Pines,	8 58	7 40
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p m
Merry Oaks,	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. m. 4;00 p.m.
arr at Moncure at 9.55 a. m. 4.45 p.m.
Lv Moncure at 10·25 a. m. 5.10 p. m.
arr at Pittsboro at 11.10 a. m. 5.55p. m.

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p. m.
arr at Cameron at 8 35 a. m. 4.20 p. m.
Lv Cameron at 9.35 a m. 6.00 p. m.
arr at Carthage at 10.10 a.m. 6,35 p.m

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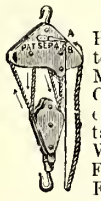

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They are learning just now that a man with no belief is like the two dogs in an express package box. "Where are they going?" was asked. "I don't know," replied the expressman; "they don't know; no one knows. They have eaten their directions."

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For above occasion the Richmond and Danville Railroad will sell tickets to Asheville, N. C., and return at following rates from points named. Tickets on sale July 20th and 25th. Good returning July 30.

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